Medical Missionary

The Culture of the Philippines—November - December, 1961

The Christian
is not divine as long as anything human
remains foreign to him. His heart should
be a heart of flesh, the heart of the
Word. A day in which he fails
to comfort or to give joy
is a day wasted.
(PERRIN,
Gospel of Joy)

November-December 1961 v. 35 no. 6

the Medical Missionary

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The Medical Mission Sisters, founded in 1925, by Mother Anna Dengel, M.D. in Washington, D.C., are a religious congregation, dedicated to the care of the sick in the missions. The Sisters staff hospitals in India, Africa, Pakistan, S. Vietnam and South America. American Provincialate: 8400 Pine Rd., Philadelphia 11, Pa.

Cover Photo
Igorot mother of Bontoc tribe, Philippine Is.

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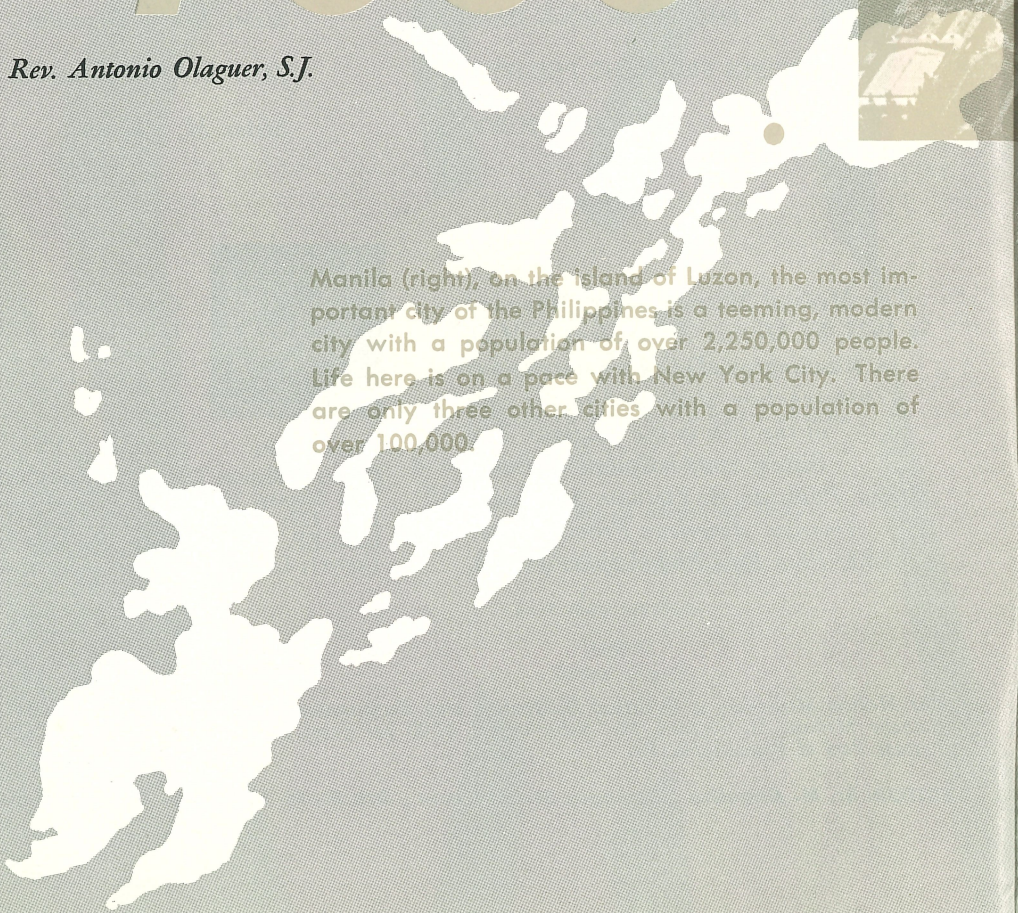
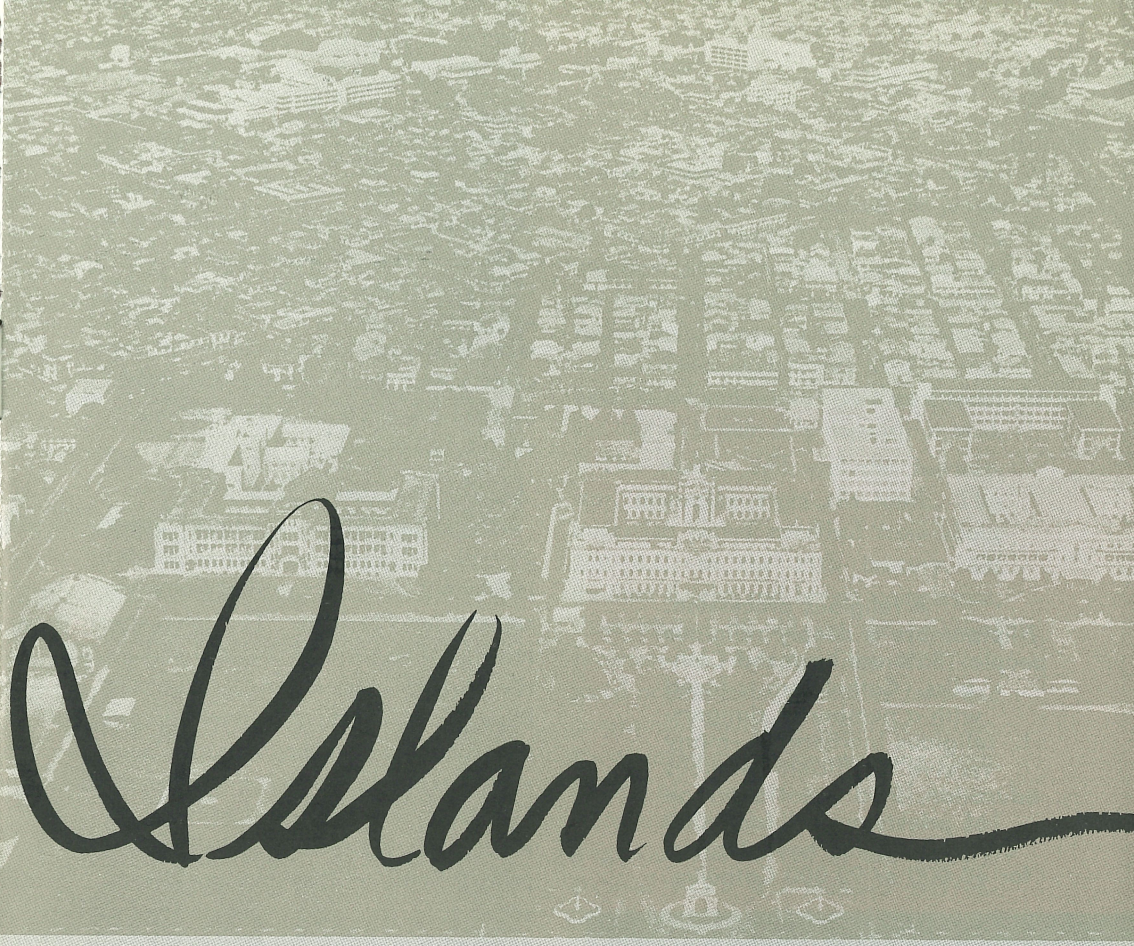
Saga of 7000

Rev. Antonio Olaguer, S.J.



Manila (right), on the island of Luzon, the most important city of the Philippines is a teeming, modern city with a population of over 2,250,000 people. Life here is on a pace with New York City. There are only three other cities with a population of over 100,000.



Islands

WHAT kind of country is the Republic of the Philippines, the "Pearl of the Orient Seas?" What kind of people are the Filipinos, the only Catholic nation and "the showcase of democracy" in the Far East? Though volumes have been written about the Filipino and his culture, there is more to learn, more still to be said.

The Philippines is an archipelago of some 7,083 islands, of which only 11 cover an area of more than a thousand square miles. Luzon is the largest island (about 41,000 sq.m.); and scattered in between these two are the other nine which are more or less referred to as the Visayas. Manila, the largest city, lies roughly half-way from either end of Luzon. All in all, the archipelago is bigger than the British Isles, but smaller than Japan.

Mountain ranges thickly forested and rich with mines; wide valleys and coastal plains that grow a varied assortment of crops—rice, corn, sugar cane, coconuts, abaca, cotton, tobacco; seas and rivers teeming with fish; lakes, waterfalls, long stretches of beach and other scenic spots: nature has indeed lavished her wealth and tropical beauty on the Philippines.

The People of the Islands

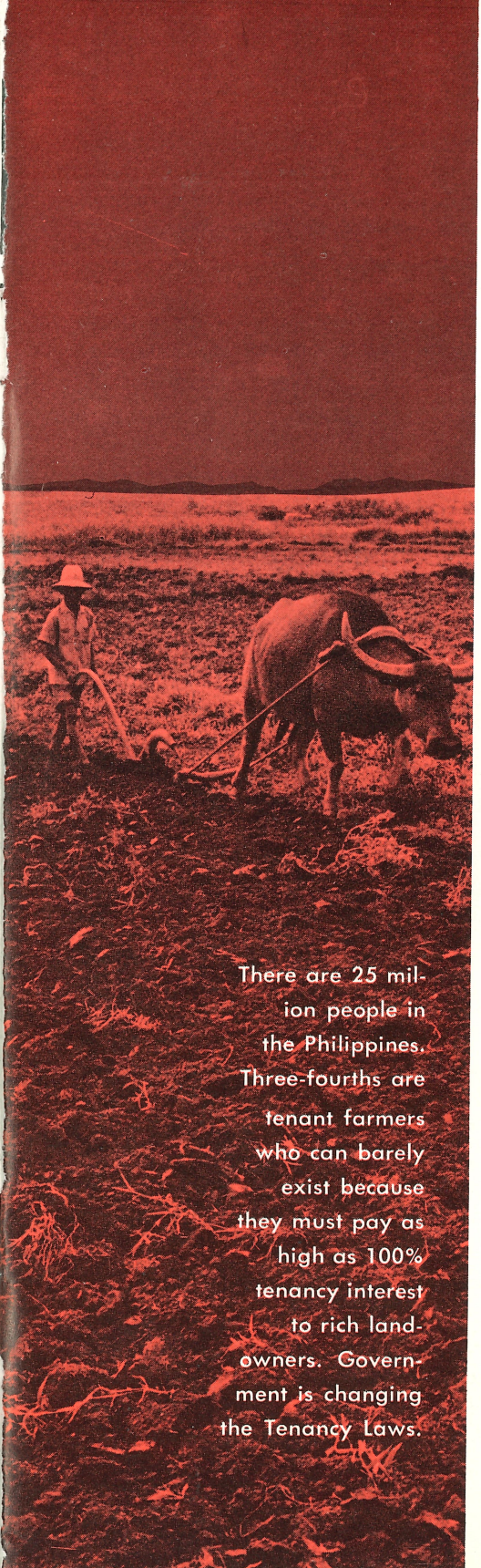
At present, Filipinos number about 25 million strong. They may be divided into two general groups, the Christians and the non-Christians. The latter, representing about 5% of the total population, include the Moros (Muslims) of Mindanao and Sulu and several pagan tribes, e.g., the Negritos, Igorots, Mangyans, Tagbanuas, Subanuns. Most of the Christians are Catholics, at least in name. In fact, baptized Catholics comprise the bulk of the entire population, about 85%. Aglipayan schismatics and members of the *Iglesia ni Kristo* add up to almost two million. Protestants of vari6us sects are a relatively small minority.

Christians may also be grouped according to the language they speak: the Ibanags, Ilokanos, Tagalogs, Pampangos, Bikolanos, and Bisayans — to mention some of the chief ones. About 87 native languages or dialects are spoken in the Philippines, all derived from the parent Austronesian language. Tagalog is the national language; most Filipinos also speak English.

Origin of the Filipinos

Now to trace the development of this people's culture, one must go way back to paleolithic times, when the archipelago was still connected with the Asian mainland. First came the *Negritos*

A religious procession. Filipinos are a deeply religious people. 85% are baptized Catholics. Catholicism is faced with a number of dangers: 1. religious indifference—many receive insufficient religious education, 2. a great shortage of priests—only 1 for 9,000 Catholics. Some have 1 priest for 40,000 or 90,000 Catholics.



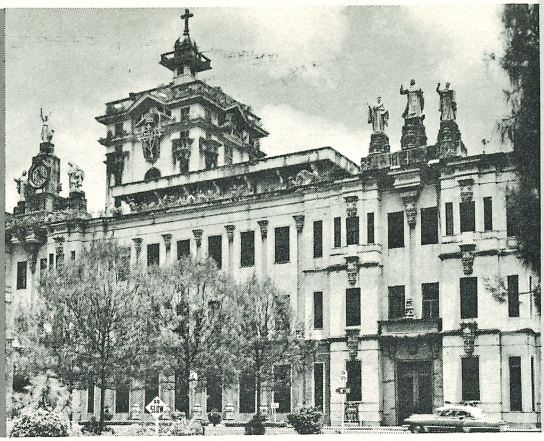
There are 25 million people in the Philippines. Three-fourths are tenant farmers who can barely exist because they must pay as high as 100% tenancy interest to rich landowners. Government is changing the Tenancy Laws.

(little blacks) very primitive dark-skinned nomads who roamed the jungle in search of food. These are the true pygmies. After the Philippines was cut off from Asia by the sea, in sailed Indonesian immigrants, with their neolithic culture. Once settled, they lived in grass huts, raised and cooked their own food; the dog was their only domestic animal.

The Malays followed the Indonesians, migrating from the south. This migration period stretched from about 200 B.C. to the 15th century. Of medium height and brown complexion, these Malays of old are the principal ancestors of today's Filipinos. Their social organization, system of laws and government, religion, literature, music, art of making pots and weaving cloth, science of weapons and metal manufacture, and methods of agriculture and irrigation later served as the cultural material which was modified and enriched by the civilizing influences of India, China, Japan and Arabia. Trade relations and intermarriage brought about these modifications. Arabia introduced the religion of Islam; Japan, an advanced method of breeding ducks and fish; China, the use of porcelain dishes and commercial metals; India, items of clothing and numerous Sanskrit words.

The Spanish Legacy

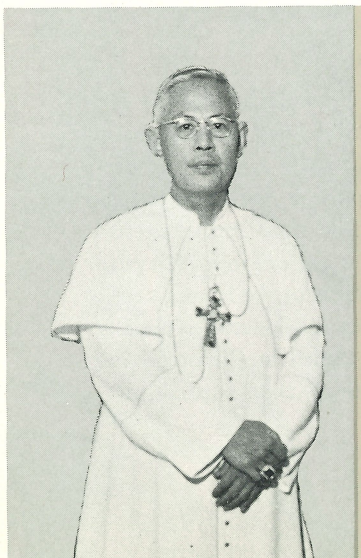
When, then, Ferdinand Magellan discovered the Philippines for Spain in 1521, he found, not savages or barbarians, but quite a civilized people. Elements from various cultures had blended well into the original Malaysian composite. And it is to the lasting credit of Spain—of her missionaries especially — that she succeeded in Christianizing and "Westernizing" this cultural mixture.



San Tomas University, Manila, one of the oldest in the world, founded in 1611, has 26,000 students. Far Eastern University, one of 14 in Manila, is one of the largest in the whole of Asia with 30,000 students. In all the islands there are 23 universities, only five of which are Catholic. However, one-third of the population is still not literate.

Chief among the reasons for success was her unremitting effort to spread the Catholic faith. Not only did the true religion of the West supplant pagan rites and morality, but the spirit it engendered also refined native attitudes and customs regarding the more secular aspects of social life. The concept of law and order became more firmly rooted in the minds of the people. Slavery was abolished. Filipino women attained a social position nowhere equalled in other parts of the East. Everyone was free to mix socially even with foreigners, so much so that the inter-marrying of natives with Spaniards, Chinese, Germans, French and other European nationalities could not

His Eminence Cardinal Rufino J. Santos, First Filipino Cardinal.



Catechist teaches religion in a public school. Few pupils are in Catholic schools because students have to pay. By government decree religious instruction may be given in public schools after hours, but this has never worked out well due to lack of teachers of religion.

but improve the racial qualities of the Filipino. Religion, finally, helped promote social welfare work; a more humane attitude emerged towards the sick, the orphaned, and other helpless people.

Education was another deep channel for Western influence. In 1565 the first parochial school was established; in 1589, the first college for boys, which was raised to the rank of a university in 1621. The University of Santo Tomas (1611) still exists with vigor. The Santa Isabel College is the oldest existing in-

With Mangyans of San Jose, Mindoro Occidental. In the mountains of Luzon there are several primitive mountain tribes including the Igorots, the Bontocs and the Ifugaos.

stitution for girls (1632). In 1863, the public school system (under Spain all public schools were Catholic) began to function. It aimed at establishing a primary school each for boys and girls in every town. By the end of the century, more than 200 thousand children were enrolled at more than 200 public schools. These "compared favorably with the schools of Spain of the same period."

Dr. Jose Rizal, the greatest national hero of the Filipinos, was a product of Spanish education. The fact that the Spaniards executed him during the Philippine Revolution of 1896 has somewhat obscured his brilliant achievements in diverse fields of endeavor. He excelled in everything he did, as a physician-surgeon, scientist, philosopher, historian, linguist, novelist, poet, painter, and sculptor — besides being the guiding light and spirit of the Revolution. Today his two famous novels, *Noli Me Tanger and El Filibusterismo,* are prescribed reading in all colleges. There is

hardly a town in the Philippines which has not erected a statue of Rizal in its plaza. Every year on December 30, the nation celebrates Rizal Day, in memory of one who embodied the hopes and aspirations of his countrymen.

The Philippine Revolution underscored the failure of Spain to institute needed political reforms. The Filipinos pleaded for, among other things, equality before the law, redress of grievances, and freedom of speech and of the press. Had these been granted, Spain could have kept her sovereignty.

Ifugao Rice Terraces. A vast monument to the native patience and ingenuity in rice farming, the Philippine's most important crop.

As events turned out, war was declared between Spain and America while the Revolution was still going on. Admiral Dewey's fleet crushed the Spanish forces in Manila. Spanish rule over the Philippines came to a dismal end in June, 1899. Immediately, the Filipinos proclaimed their independence. The first Philippine Republic was born, only to die shortly thereafter in the Filipino-American War (1899-1901).

U.S. in the Philippines

U.S. policy of occupation worked towards preparing the Philippines for eventual freedom and political independence. July 4, 1901 saw the inauguration of William H. Taft as Civil Governor. October 16, 1907 marked the inaugural session of the Philippine Assembly, an all-Filipino legislative body elected by Filipino voters. After several years of petitioning for it, the Philippines was finally permitted to draft her own Constitution. It paved the way for the inauguration of the Commonwealth on November 15, 1935. Manuel L. Quezon, leader of the Nacionalista Coalition Party, became the first elected President of his country.

The material growth of the country kept pace with the training for self-rule. Free trade with the U.S. gave a tremendous boost to Philippine economy, albeit at the great risk of being irrevocably dependent on American markets.

Gradually, the American way of life exerted its influence on the morals of the people. The youth, particularly those who lived in Manila, felt the impact most. American sports, movies, dress, songs and dances, books and comics, medicines, Coca-cola, sewing machines, electric ranges, frigidaires, cars, the radio and telephone, and a thousand and one other items sharpened the contrast between the young and the old, between city and town and barrio. There arose, too, a new middle-class group largely made up of families of professionals and enterpreneurs.

Juan de la Cruz, typical Filipino, shows great patienec and forbearance in time of difficulties and can easily adapt himself to his environment.

Japanese Occupation

Such in brief sketch was the Philippine scene when World War II broke out. The Japanese conquered the Philippines early in 1942. For three long years they remained in power. They tried hard to win the people over to their side, but in vain. Nowhere in Asia did they fail so miserably with their propaganda as they did in the Philippines. They did manage, however, to disrupt the country's economic structure. At war's end, more than a million Filipinos had lost their lives, towns and cities lay in ruins, commerce and industry had come to a dead stop. The government was bankrupt.

The Birth of a New Nation

True to her promises, the U.S. granted full liberty to the Filipinos. On July 4, 1946 was born a new nation, the Republic of the Philippines. President Manuel A. Roxas immediately set his people to the awesome task of reconstruction and rehabilitation. They had to rely heavily on U.S. loans and payments of war damage claims to do the job.

The Roxas administration also had to deal with the Hukbalahap, a communist-inspired organization of dissidents who terrorized the people of Central Luzon. Only after President Ramon Magsaysay had assumed office in November, 1953 were the Huks subdued. Communism still poses a threat to the nation's life, but, since all its top Filipino leaders have been killed or captured, the threat seems less grave. Due to agrarian reforms and the formation of groups like the Federation of Free Farmers, and Federation of Free Workers, discontent among rural folk is not likely to erupt into violence again.

Juan de la Cruz is the national name of the Filipino. Foreigners are apt to ask what makes him tick. Perhaps, no one can tell, not even Juan himself. He may be a stockbroker in Manila, or a rig-driver in Tuguegarao. He may be running amok in Jolo, or hunting for food in the wilds of the Sierra Madre. It makes a lot of difference where you find him.

Different character-traits have been ascribed to Juan de la Cruz. Some say he is hospitable, friendly, courteous and polite, honest, devout, brave, long-suffering, as well as easy-going, improvident, superstitious, moody, sentimental, and insecure. Others also say that he highly prizes cleanliness of person and modesty in dress and action; that he has a passion for jewels and knick-knacks; that he is an inveterate gambler; that alien influences have transformed him into a curious hybrid. Who can really tell if all this is so?

The inquirer is well advised to find out for himself what Juan de la Cruz is truly like. To meet Juan, he should preferably visit small towns first, rather than spend his whole time in the big city. Let him ride the crowded town-bus and listen to the animated conversation of the passengers. While in town, he should drop in at the market-place and the barbershop. He should watch the farmers at work in the fields and see the women washing clothes in the river. He should attend a baptismal celebration, a wedding ceremony, and funeral services for rich and poor alike. He must not by any manner or means miss the town fiesta, nor the Christmas and Holy-Week activities, etc. Thus can he better understand Juan in Manila.

Concluding his inquiry, he may well remark how blessed is Juan de la Cruz in a country like the Philippines.

new horizons

THE PHILIPPINES

Departure Day (Philadelphia): Four Filipina Sisters (in white) assigned to India and Pakistan, say goodbye to Sr. M. Jose, leaving for the Philippine Islands. There are already 18 of our Filipina Sisters—doctors, nurses and pharmacists—stationed in our missions. The Philippines has the highest number, proportionately, of professional medical personnel of all the countries in S. E. Asia (but still not enough). In the following article Sr. M. Pauline writes about the opening of the new novitiate in San Jose:

AFTER a delightful voyage of twenty three days on the "S. S. Harrison," Sister M. Jose and I landed in Manila July 12th. We sailed in through St. Bernadino straits and it was very interesting passing many of the Islands. Tropical showers were the order of the day but in spite of the rain a little group was at the pier to greet us. Rev. W. Hogan, S.J. was the first one. Twelve years previously Father had seen Sister Jose off for the USA to join our Society—and he was very happy to welcome her home. Sister Jose's family, Sr. Felicitas's mother and sister, our seven postulants and Mrs. Mendoza, president of the Filipino Catholic Women's organization were all there.

It took a few hours to get our luggage unloaded and drive to Makati. As you know, the Sisters had been living in a very old, picturesque Chinese home right over-hanging the Pasig River. During the night it rained torrents. In the morning we attended Mass at a nearby Spanish-type Church. The surroundings were much like India. It was a very crowded and poor section of the city.

Sunday we sent a big truckload of furniture and our boxes up to San Jose in Lipa to the old Seminary where we were to begin our Postulate, and on Monday, July 17th Sister Jose and I, with Sister Felicitas, went up to stay and help get it in shape. We drove up in an open jeep. Fifteen minutes outside of Manila it started to pour—and continued the full two hours drive—so we were just soaked to the skin when we arrived. We had lots of fun unpacking and looking for utensils, etc. as there was nothing there. There was much to be done before the blessing of the House which was planned for later in the month.

Sr. M. Pauline (L.) from Manchester, Conn., Mistress of Postulants and Sr. M. Felicitas, Superior of San Jose Novitiate.

The Novitiate opening and Silver Jubilee Day for Sr. M. Pauline, who is kissing Bishop Olalia's ring. Sister M. Jose is next in line.

August 16, 1961, the day set for the Blessing and Open House, dawned clear and filled with sunshine. This was the day that our Superiors, all of our Sisters, and especially the two "pioneer" Sisters in the Philippines, Sister M. Felicitas and Sister M. Angelina, had longed for and labored many months. Our Philippine Postulate was a *reality!* Through the guidance of Divine Providence and the generosity of Bishop Alejandro Olalia, an old Spanish "Convento" had been put at our disposal until such time as land can be purchased and a permanent Novitiate planned and built.

In this area, many of the towns have the name of Saints, so in this town of San Jose, the Church of the same name, to which this "Convento" was attached, had been built in 1812 by the Augustinians. A large, solid typical Spanish Church, its four feet thick walls had defied earthquakes and storms down through the years. The "Convento" where we live is about 100 ft. long and 40 ft. wide in its

length but our kitchen and refectory rooms jut out from this. It has high ceilings and wide board floors, delapidated in many parts with the wear of weather and years of dust and dirt. Termites had chewed away at the floors with various degrees of success. The big problem was to make the repairs necessary for making this structure livable—a real feat, for if you touched some parts—you would have whole ceilings and floors to replace! However, through expert advice and careful planning—walls were repaired and whitewashed; false ceilings of bamboo matting were put in; temporary partitions put up and the task was finally finished. Our *new* home was blessed by His Excellency and every nook and corner was well sprinkled with Holy Water. (We are hoping this blessing will drive out the bats with which we are plagued—in droves!) We are fortunate to begin in a real Bethlehem and no doubt will become so attached to our ancient novitiate, we won't want to leave it.

San Jose Church, Lipa, and Spanish Convento (L.), built in 1812 by Augustinians, graciously loaned to the Medical Mission Sisters for a novitiate by His Excellency Bishop Alejandro Olalia.

After the Blessing, which was at 7:30 a.m., His Excellency offered a Pontifical Mass in the Church. Our Open House and my Silver Jubilee of Religious Profession, was a double celebration. Rev. Luis Mortero, O.S.J. (Oblate of St. Joseph), is our Pastor and has been in the Philippines since his ordination, 40 years ago. In fact, he celebrated his first Mass in a nearby Church. Father was very excited about my Jubilee and turned it into a Parish project! He asked Miss Victoria Masilungan, a parishioner who cares for the altar, to make a new tabernacle curtain and antependium for the occasion. A design of the Chalice and Host, alternating with a design of the Sacred Heart, was artistically embroidered on white net with gold and various colored stones. (Father made the design). It was truly a labor of love and work of art.

The sanctuary and altar of San Jose were redecorated two years ago and so stand out from the rest of the Church whose walls show discoloration and fallen

plaster and are moss covered in parts. Miss Josefa Aguilla, principal of the grammar school next door, had charge of erecting a throne for the Bishop and she had her boys from the school clean, wax and husk the tile floor of the sanctuary. (Husking is a polishing process wherein one puts a half coconut husk under one's foot and "skates" back and forth—most effectual but real hard labor in this heat). The Parish choir, under the able direction of Father Luis Mortero sang the common of the Mass of Ravenello's—*Missa de St. Guieseppe de Calasanctus.* A soprano soloist from Lipa, friend of Sister M. Felicitas, sang a beautiful *Ave Maria,* composed by an Augustinian, P. Domingo Carceller. During Holy Mass, before receiving Holy Communion, I publicly renewed my Vows—with deep gratitude to Almighty God for His Mercy during these tweny-five years.

After the Mass, breakfast was served to 187 guests, including His Excellency, Bishop Olalia, priests and seminarians who had assisted the Bishop's Mass and friends and relatives of the Sisters. Twenty-nine leading citizens of San Jose were present, including the Vice Governor, the Mayor, Superintendent, Presidents of various Parish organizations, such as Holy Name Society, Knights of Columbus, Legion of Mary, etc. His Excellency spoke to the assembled group and stressed confidence and devotion to St. Joseph. He mentioned that he had advised the Sisters to pray to St. Joseph when they were looking for a place to begin, and St. Joseph had brought them right to his own Church and town of San Jose. His Excellency also mentioned that we were the first in the diocese to have an apostolate of caring for the sick. Sister M. Felicitas thanked all present for their interest.

After the breakfast our guests went through the Novitiate and Bishop Olalia also went through again to see the transformation of this ancient place.

In the afternoon the community enjoyed opening the gifts, many of them 'jubilee' presents. There were household linens; food and sweets of all sorts; a large decorated cake; a glass-top for a desk; money gifts; four tiny wren-like birds in a cage; three live chickens; money to buy a "queen bee" to start our beehive (a popular "home-industry" here in this citrus-raising land) and a promise of two live goats "which didn't fit in the car"—attesting to the generosity and cordiality of the people who wished us to feel at home in their midst.

Now, we are learning by the "trial and error" method, to live in our new surroundings. The seed has been planted and with God's help this solid and ancient "Convento" of San Jose, will bear fruit to bring "relief to the suffering and knowledge of the truths of our Faith to those who need it."

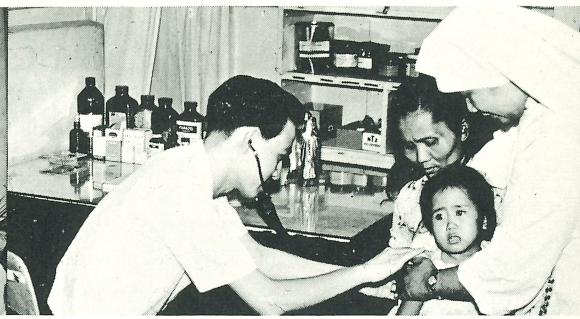
Sister M. Pauline, R.N.

YOUR WILL

can help the Medical Mission Sisters bring health and healing to the sick and suffering of mission lands. The following approved form of bequest may be used.

"I hereby give (devise) and bequeath to the Society of Catholic Medical Missionaries (also known as the Medical Mission Sisters), an institution incorporated under the laws of the State of Maryland, and its successors forever the sum of $_____for its purposes,"

If you have already made your will, it is not necessary to make a new one. It is sufficient that a codicil be added, using the above.



PACO parish clinic

Sister M. Felicitas. B.S.N.

(Top to Bottom)

- *Paco Clinic. (L. to R.) Volunteer, Mrs. Mindoza; Sr. M. Felicitas; Miss de La Paz, nurse; two volunteer doctors.*
- *Inside Paco Clinic. Dr. Unson, patient and Sr. M. Felicitas.*
- *Sr. M. Pauline and Sr. M. Felicitas with patients outside the clinic.*

THE census at the Paco Parish Charity Clinic varies—many or few—depending upon the weather. The average census is fifty per day. The patients seen are a variety of men and women —adults and children with complaints

such as Upper Respiratory Infections, Anemias, Gastro-intestinal disturbances, Parasitisms, T.B. — and even, rarely, Hansen's disease. We give all medications internal, external and parenteral, free of charge. Some minor surgery is done, such as incisions and drainage of external infections, using ice cubes as anesthesia. Patients requiring hospitalization are referred to the local hospital.

The bodily care of the patients is provided by volunteer doctors and the Sister-in-charge. The spiritual aid is entrusted to the care of the Legion of Mary or Catholic Women's League members who act as receptionists, interview new families regarding their social and spiritual life. These are visited in their homes and followed up accordingly by the Legionaries. The aim of the Clinic is thus fulfilled with the cooperation of all. Here is a tangible example to illustrate the above statement.

Not too long ago, when we had a usual hectic afternoon, the waiting room teeming with patients, the examining room and treatment room likewise, Mrs. T. came rushing into the clinic and hysterically begged Dr. M. to please come to see her husband who, although apparently was well when she left the house to bring her child to the clinic, was in a comatose condition upon her return. Dr. M. wasted no time; emergency kit in hand, he and I, together with our receptionist tagging along with the woman, made our way through narrow alleys, until we finally reached her home. The house, typical of poverty-stricken families, is squeezed in with many, many other houses. It has a cone-shaped nipa roof, bamboo walls and flooring and only one room, which serves as their sleeping quarters, dining room and parlor. Humble and small as their home is, the image of Our Lord and Our Lady of Perpetual Succor have their special place. This is not uncommon in many small homes.

Our patient was lying on one corner of an old beaten-up army cot, with a small dirty pillow under his head, torn shirt and pants, listless, apparently deathly ill. Dr. M. took one look at the patient and whispered to me to call Father to bring the last Sacraments. The message was promptly conveyed to Father through our receptionist. Meanwhile Dr. M. and I attended to Mr. T. In no time the Parish Priest was there escorted by a multitude of curious neighbors (this is so typical here). He administered the Sacraments to the consolation of the wife and other relatives present. Mr. T. was then brought to the hospital upon recommendation of the doctor who himself arranged for an ambulance to transport the patient.

Mr. T. recovered and in three weeks' time he appeared at the clinic, with tear-filled eyes expressing his gratitude, first of all to God, Who, he said, took care of him, a poor man. Mr. T. also thanked the clinic people who extended their help to him at the time he needed it most. I can almost hear Our Lord answering this man: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Yea, the very hairs of your head are all numbered. Fear not, therefore, you are of more value than many sparrows."

Mr. T. is only one of the numerous patients who have benefited from the Paco Parish clinic, but he is one of the few, who, like the leper in Our Lord's time, came back to express his sincere gratitude.

PROGRESS IN HEALTH

Tuberculosis is number one killer in Philippines. Here child gets tuberculin test.

Paulino J. Garcia, M.D.

Secretary of Health,

Republic of the

Philippines

IN 1941, we were unexpectedly engulfed in the holocaust of the second World War, and when in 1945 the smoke of battle had cleared away, our country found itself in ruins seemingly beyond retrieve. Instead of despairing over our losses, we girded ourselves for the task of reconstruction and of restoring our dislocated economy. Reconstruction has been a painfully slow process. In the ninth year of our liberation from the enemy, I was given the stewardship of the Department of Health, and upon me fell the task of steering the health rehabilitation measures of the nation. Rehabilitation in health is predicated on the theorem that national development and progress in any field, whether economic, social or political, depends on a strong, positive, total health of the community.

We have in the last two years executed some daring, bold programs that have resulted in improvement and promotion of the public health. We were able to realize these through the unflinching interest of President Magsaysay, and the unstinted support of a munificent Congress, together with the multilateral assistance of the International Cooperation Administration (ICA), the World Health Organization (WHO), and the United Nations International Children's Emergency Fund (UNICEF); and through the widespread support of our people themselves.

Rural Health

By the operation of the Rural Health Law, a rural health unit is to be established in every municipality of the Philippines. Although it was a four-year program, we had already set up 1,130 health units by 1956 and in 1958 reached our ultimate goal of 1,300 such units. A rural health unit has a complement of one physician, one nurse, one midwife, and one or more sanitary inspectors. In addition, a rural health dentist is assigned to every congressional district. A unit, working together or separately, is charged with the tasks of treating major or minor illnesses with free medicine in most cases, and with doing preventive health work.

Tuberculosis Control

The white plague is gradually but surely being brought under full control by the health forces of the government. Twenty-two permanent and mobile clinics and mass BCG vaccinations constitute our present score in this project, and the Tuberculosis Law has been instrumental in bringing about these control measures. Our goal for next year is a total of 35 permanent and 43 mobile clinics to cover all provinces, plus continuing training and research in the National Tuberculosis Center, the building of which has just been completed at a cost of £250,000.

Other Control Projects

With regard to malaria, our successful control measure in the form of residual DDT spraying has brought down the incidence and transmission rates of this disease so sharply that, as of today, a farmer breaking soil in virgin hinterland need no longer fear contracting malaria. In two or three years we hope we shall be able to eradicate it entirely, in the same way that we have eradicated smallpox, bubonic plague and cholera — the scourges of our people at the turn of the century.

Our fight against schistosomiasis or bilharziasis (snail fever) was initiated with the establishment of a pilot project in Palo, Leyte, a project that has been successful, the results of which will be tried on a larger scale in affected

12,000 practicing village native midwives, known as hilots, are learning modern, safe ways to deliver babies and to care for mothers, thanks to a training program initiated by the government and UNICEF.

areas. This is a control measure upon which the eyes of public health workers throughout the world are focused; if found successful, it will serve as a control pattern for other countries to follow, and thus we shall stand as a contributor to the cause of world health.

The building of artesian wells has conclusively shown that intestinal diseases can be controlled by procurement of safe, portable water supplies. There has been no let-up, no surcease in our efforts against leprosy, venereal infections and nutritional disorders. Continuous research in these fields is the keystone of whatever success we have attained so far.

Hospital Rehabilitation

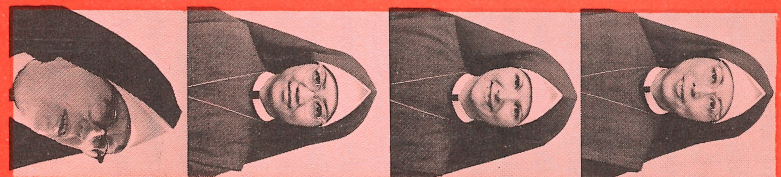
The hospital has always been the symbol of the security of the health of the individual and of the community. To meet the urgent national demands that hospital benefits be extended to all the less fortunate and that these benefits shall be made available for their immediate needs twenty-four hours a day, we have embarked on a program of rehabilitation and construction of hospitals in Manila and in the provinces consistent with the needs of the people and the ability of the country.

Abstracts from an address delivered at the Commencement Exercises of the Far Eastern University.

Malarial spraying in the Philippines has drastically reduced the incidence of this debilitating disease.

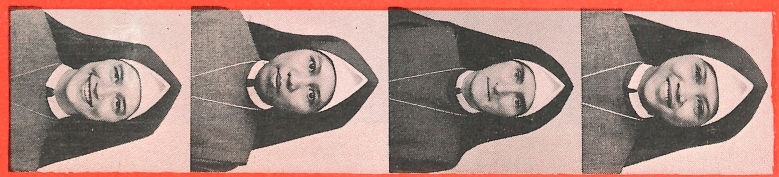
To Pakistan

To India

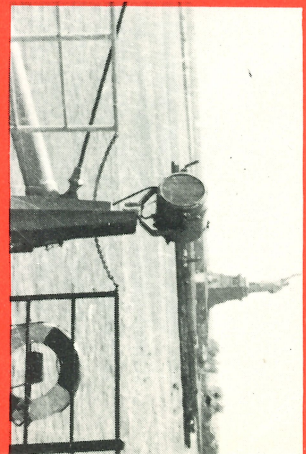


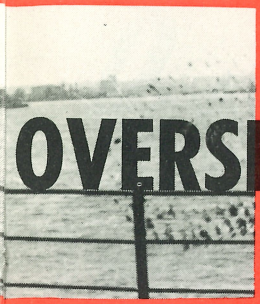
To Venezuela

To Ghana Africa



To Philippine Islands





OVERSEAS ASSIGNMENTS 1961

To Jordan

To Pakistan (Top to Bottom)
Sr. M. Andrew (Frey), Pittsburgh, Pa.
Sr. M. Consuelo (Rellin), B.S.Pharm., Cotahato, Philippine Islands
Sr. M. Elaine (Sexton), G.C.E., Burgess Hill, England
Sr. Marie Justine (Church), R.M.T., St. Louis, Mo.
Sr. M. Loyola (Landry), R.M.T., Arvida, P.Q., Canada
Sr. M. Michaela (Healy), R.N., St. John's, Newfoundland (Returned)
Sr. M. Miriam Paul (Hanna), M.D., Louisville, Kentucky
Sr. M. Ruth (Hurley), R.N., Southington, Conn. (Returned)
Sr. M. Sylvia (Strahler), R.N., Suffield, Ohio

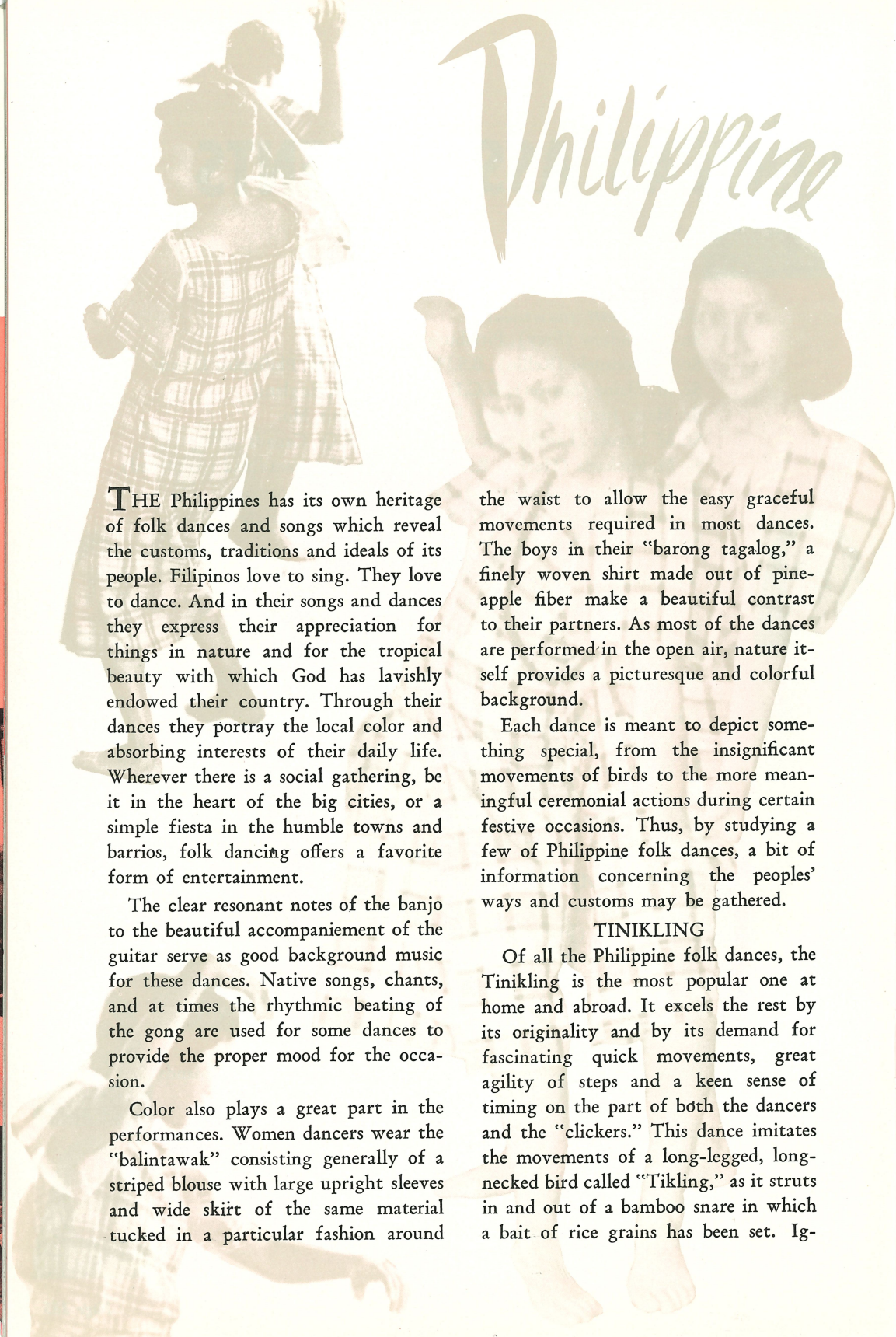
To India
Sr. M. Fides (Copiaco), M.D., Manila, Philippine Islands
Sr. M. Michael Ann (Schaaf), R.M.T., Minneapolis, Minn.
Sr. M. Pia (Santiago), M.D., Manila, Philippine Islands
Sr. M. Vincent (Deegan), R.N., Dublin, Ireland (Returned)

To Venezuela
Sr. M. Janet (Gottschalk), R.N., Chicago, Illinois
Sr. M. Juanita (Ortega), B.S.N., Santa Fe, New Mexico (Returned)
Sr. M. Timothy (Amann), R.N., Milwaukee, Wisc.
Sr. M. Yvonne (Lachance), Winnipeg, Canada
Sr. M. Samuel (Freeman), R.M.T., San Francisco, Cal. (Returned)

To Ghana Africa
Sr. M. Fernande (Pelletier), M.D., Fort Kent, Maine
Sr. M. Isidore (Bollich), B.A., Eunice, Louisiana
Sr. M. Marianne (Cauzillo), R.N., Detroit, Michigan (Returned)

To Philippine Islands
Sr. M. Jose (Arcellana), Manila, Philippine Islands
Sr. M. Pauline (Downing), R.N., Manchester, Conn.
Sr. M. Perpetua (de Guzman), M.D., Urdaneta, Philippine Islands
Sr. M. Julia (Burkart), M.Sc., New Orleans, Louisiana

To Jordan
Sr. M. Elise (Wijnen), M.D., Amsterdam, Holland
Sr. M. Gertrude (Provost), B.S.N., Mason, Wisconsin
Sr. M. Victoria (Pritchard), Brazil, South America
Sr. M. Senan (McMahon), Doonbeg, Co. Clare, Ireland



Philippine

THE Philippines has its own heritage of folk dances and songs which reveal the customs, traditions and ideals of its people. Filipinos love to sing. They love to dance. And in their songs and dances they express their appreciation for things in nature and for the tropical beauty with which God has lavishly endowed their country. Through their dances they portray the local color and absorbing interests of their daily life. Wherever there is a social gathering, be it in the heart of the big cities, or a simple fiesta in the humble towns and barrios, folk dancing offers a favorite form of entertainment.

The clear resonant notes of the banjo to the beautiful accompaniement of the guitar serve as good background music for these dances. Native songs, chants, and at times the rhythmic beating of the gong are used for some dances to provide the proper mood for the occasion.

Color also plays a great part in the performances. Women dancers wear the "balintawak" consisting generally of a striped blouse with large upright sleeves and wide skirt of the same material tucked in a particular fashion around the waist to allow the easy graceful movements required in most dances. The boys in their "barong tagalog," a finely woven shirt made out of pineapple fiber make a beautiful contrast to their partners. As most of the dances are performed in the open air, nature itself provides a picturesque and colorful background.

Each dance is meant to depict something special, from the insignificant movements of birds to the more meaningful ceremonial actions during certain festive occasions. Thus, by studying a few of Philippine folk dances, a bit of information concerning the peoples' ways and customs may be gathered.

TINIKLING

Of all the Philippine folk dances, the Tinikling is the most popular one at home and abroad. It excels the rest by its originality and by its demand for fascinating quick movements, great agility of steps and a keen sense of timing on the part of both the dancers and the "clickers." This dance imitates the movements of a long-legged, long-necked bird called "Tikling," as it struts in and out of a bamboo snare in which a bait of rice grains has been set. Ig-

folk dances

Sister Maria Cornelia, B.S.

noring the trap, but agile enough to peck at the bait without being caught, the dancers go through the same motions. Two bamboo poles, about eight fet long, are laid parallel to each other and are struck side to side once for every regular interval of two counts. The poles are opened about a foot apart and simultaneously struck downward twice during this measure. This clicking of the bamboos gives a peculiar vibrant sound which serves to give the tempo to the dancers. The fast, breathtaking evasion of the bamboos by the bare-footed dancers requires great skill, alertness and coordination of steps, all of which made the Tinikling a very intriguing type of dance.

PANDANGO SA ILAW

"Ilaw" means light. In places where electricity is still a luxury, houses are lit by kerosene or oil lamps. For travellers on a dark tropical night, torches light the way. PANDANGO SA ILAW makes use of the beautiful effect which lighted oil tumblers produce during such dark evenings. Three lighted oil tumblers are used by each pair of dancers. The boy hands the glasses, one by one, to the girl who balances them in such a way that while one rests on the back of each hand the third one is perched on top of her head. All this is done while they continue to dance smoothly and gracefully, as if they are hardly aware of handling and receiving the tumblers. As there may be as many pairs of dancers as space permits, these dancing lights flickering like fireflies in the night produce a wonderful sight which simply enchants the onlookers who cannot but help admire the skill required for this difficult performance.

SALAKOT DANCE

Farmers in the Philippines use a wide-brimmed hat, called "Salakot" which is made out of *buri* or palm leaves. It protects them from both the heat of the noon day sun as well as from the occasional downpour of heavy rain. *Salakot* conveys at once the idea of farm life, of planting rice or of the hope for a rich and plentiful harvest, and of the dignity of labor. The beauty of this dance rests on the variety of figures, movements, and arrangements that may be displayed by the dancers with their *salakot*. The graceful changes from one pattern to another, together with the colorful costumes and lively music bring an

atmosphere of gaiety and mirth which are characteristic of the simple hard-working farmers in the provinces throughout the Islands.

NON-CHRISTIAN DANCES

Most of the Filipinos are Christians, but there are also Moslems or Moros in the southern part of the Islands and other tribes scattered in certain areas of Luzon and Mindanao, the two largest islands of the country. These people share the common heritage of love for music and dancing which their ancestors enjoyed and developed from the earliest days of the country's history, and to a certain extent, they exert their influence on the growth of Philippine folk dancing as a national form of entertainment.

KANDINGAN

This is a Moro wedding dance, popular among the Moslems of Jolo in Sulu Archipelago. Its name is derived from "gandang," a drum-like instrument consisting of a cylindrical board covered with goat skin on either end. By tapping these ends with the hand an enchanting rhythmic sound is produced.

The dancers wear richly designed blouses with sleeves reaching a few inches below the elbow. The attire is completed with an attractive combination of colorful loose trousers. The boys wear a head band, the girls are heavily ornamented too. This dance basically requires a hand and wrist movement as well as an intricate variety of footwork. Among the Moros themselves there are no definite arrangement of steps or figures for the dancers to follow, and dancing goes on according to the artistic ability and talent of each dancer. Consequently it lasts indefinitely, but it is never monotonous due to the inventive genius of the clever performers.

IFUGAO FESTIVAL

Village celebrations for one occasion or another are social activities common especially among the Ifugaos of northern Luzon. Ceremonies invoking rich harvest, health, rain, prosperity and success for newly married couples, are periodically performed. The IFUGAO FESTIVAL depicts such an occasion. A chant loudly announces the beginning of the ceremony and the dancers start their rhythmic hand and foot meaningful movements. With this the typical Ifugao men and women perform an interesting series of interpretive motions that convey the theme of their petition.

BAILES DE AYER

This dance reflects the Spanish influence in Philippine culture. It portrays in some way society during the last days of the Spanish rule in the Islands. From its name, which means "Dances of the Past" one can imagine a social gathering of young men and women in their formal attire, colorful, yet subdued; reserved, yet lively; a pleasant combination of dignified gravity and gaiety.

These are but a handful of the different types of folk dances in the Philippines contributed by the various groups of people inhabiting the different areas of its 7000 islands. However, these depict the simple desires, aspirations, ways and ideals of the Filipino people who live close to nature and whose love for music and art find expression in their folk dances—a precious heritage which they have handed down from generation to generation.

by Elvira Valenzuela

RECIPES FROM THE PHILIPPINES

EARLY in the morning the *puto* vendor, with his pans hanging from each end of a yoke, appears on the streets in the Philippines. "P-u-t-o, put--o, puto!" he shouts waking the people from their slumbers, like the cock in the barnyard. And before the morning is over his pans are empty of this very delicious rice cake which the people often eat for breakfast, and sometimes, for *merienda* (coffee break). *Puto* is made from ground rice, cooked by steaming; it is usually eaten with hot thick chocolate for breakfast or with *dinuguan* (a soup made from the 'innards" of the pig) for *merienda.*

From both the Chinese and the Spanish, the Filipino has picked up bits of culinary knowledge, enriching his own and adopting the borrowed cooking techniques to suit his own tastes and his native ingredients. Each part of the country has its own culinary specialty. For instance, if you go to Malabon, Rizal, you may enjoy their delectable *pancit Malabon* (a kind of noodle garnished with oysters); up in the north in the Ilacanos region, they will set before you *pinakbet* (a staple vegetable-dish consisting of eggplants and *amargosos* cooked in *bagoong,* a silver scaled, herring-like fresh water fish); down in the south of Luzon in the Bicol regions, they will serve you another variation of this dish,—this time cooked with coconut milk and called *pinaku-lao.*

Ordinarily, the average Filipino family serves three courses for each meal: a soup dish, a meat dish and a vegetable dish, not to mention boiled or fried rice which is the staff of life in most Eastern countries.

Tienda inside San Jose Market. In front of woman is a basin of fine salted fish, called bagoong, *a local variety.*

The most common of Filipino soup dishes is the *sinigang*. This is prepared using either pork or meat, or a mixture of both, or fish:

SINIGANG

1 lb. cheap cuts of beef with bone
½ lb. pork slices
½ medium-sized onion, minced
5 pcs. green tamarind
2 pcs. medium-sized gabi (a tuber) cut into cubes. (May be omited, if unavailable)
2 pcs. medium-sized radish cut into big slices
3 pcs. tomatoes, sliced
1 small bunch string beans
salt
Patis or Soy Sauce

Simmer the beef and pork in sufficient water. The sliced tomatoes, onions, salt and tamarind are then added. When the tamarind is soft, it is removed, mashed and strained to remove the pulp which is put back into the mixture. The *gabi* and the radish are added, and when these are soft, the string beans are put in. Patis or soy sauce is added to taste. The dish is served with patis and *calamansi* (lemon juice).

PORK ADOBO

Of the meat dishes, the one that bears the Philippine trade mark is the *adobo*. Most people throughout the world are familiar with it. Foreigners find the odor given off during the cooking process quite unpleasant; but this does not prevent them from eating it with enjoyment.

2 lbs. pork (preferably cut with considerable fat) cut into 1 inch cubes
½ cup vinegar
4 cloves garlic
2 tablespoons soy sauce
½ teaspoon salt
¼ teaspoon pepper
2 tablespoons lard or drippings

Place pork in a saucepan and add vinegar, garlic, soy sauce, salt and pepper. Bring to a boil and simmer until meat is tender (approximately 45 minutes). Remove meat and drain, reserving liquid. Saute meat in shortening until well browned. Strain liquid if desired and return to saucepan. Add the browned meat to the liquid and mix carefully to avoid breaking up the meat. Add more salt and pepper if needed. Keep hot until ready to serve with boiled rice. Yield: 6 to 8 servings.

Throughout the country the Town Fiesta is the great event of the year for all. If you should be visiting the Philippines, and are lucky enough to reach a village during such a fiesta, you simply join the family and the guests for sumptious meals of: *lechon* (roasted pig), *Sugpo* (prawns), crabs, *talaba* (oysters), broiled *lapulapu* (fish), *nilagang manok* (chicken soup), and all kinds of delicacies—*leche plan, jalea, makapuno, suman,* and every other delicacy, such as you have never tasted before.

Just as the *puto* vendor opens the day, so the *balut* vendor ends it at night. Late in the evening, the balut vendor appears to sell his delicacy: *Balut,* a duck's egg which has been hatched from seven to twelve days. It is very nutritious and specifically rich in calcium. It is eaten hard-boiled. Not everybody enjoys this. The fact that one eats the chick while still in the process of its growth inhibits some people. This is probably the reason why it is customarily sold in the evenings. You have to eat it in the dark to really enjoy it, so the saying goes. (For those who eat *balut,* they think it is most delicious.)

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NEWS

PAKISTAN

Silver Jubilees in Rawalpindi

Four of us had the happiness of celebrating our Jubilee on the 15th of August in three different parts of the world: Sister M. Pauline, in the Philippine Islands; Sister Ignatius Marie, in Mandar, India; and Sister M. Barbara and I, here in Rawalpindi.

Our day in Pindi started on the evening of the 14th. Sister M. Renee told us to be ready to receive a few V.I.P.'s about 7:30 p.m. Exactly on time, St. Mary's school bus arrived with a large group of orphans from St. Catherine's Orphanage. The small children each had a gift — one a garland, some had flowers, and two had special gifts, one for Sister Barbara, with an American flag tied on it, and one for me, with the good old Hungarian flag. The older girls had their band, and played and sang for us. Just as they were warming up to one of their longest and loudest numbers, a long distance call came through from America for Sister Barbara. Her brother, Monsignor Taggart! So we quickly passed out sweets and Christmas cards to the children, tucked them into the bus, and with a lovely Urdu hymn to Our Lady on their lips, we waved them goodbye as they left the hospital compound.

On the morning of the 15th there was a Solemn High Mass — the Celebrant was Monsignor Kada, Secretary to the Internuncio—an Hungarian priest who flew all the way from Karachi in order to be with us on this great day. Father Carty and Father McCann were Deacon and subdeacon. The Mill Hill Fathers sang the Mass. It was really lovely, especially the *Veni Creator* before Mass. During the Mass Monsignor Kada gave a fine sermon—although he worried about his difficulty in speaking English. Sister Barbara and I renewed our vows just before receiving Holy Communion. It was a never-to-be forgotten moment for both of us.

The day was one of Pindi's hottest and stickiest, yet no one seemed to mind. After Mass we served the guests, both the Priests and the Sisters, refreshments — and after the refreshments there was a movie for those who had time. The film was from U.S.I.S. — "Dance to Freedom" — the story of a young Hungarian ballet dancing couple who managed to escape in 1953.

In the evening we had Pontifical Benediction. Bishop Hettinga came. He also gave a very inspirational sermon before Benediction. There were a number of priests and other friends present, but our Sisters sang for Benediction. During Benediction we sang the "Te Deum," and I can assure you that my voice joined in the loudest — although it broke now and then as I recalled with gratitude all that this day meant and would always mean to me. In the eve-

INDIA: Cholera! 1961

My very sanguine notes on cholera in the July-August issue no sooner reached here than we were in the middle of a cholera epidemic. This year, the disease did not stop at the doors of Patna; it raged right through it, and the hospital census hit an all time high with cholera and typhoid as common as the common cold. Children were especially badly hit, and there were many fatalities. Even as I write, the smoke from the burning Ghat nearby is not only seen but smelled. In four days alone, our public health team used up 500 cc. of the vaccine in some of the nearby villages. Villagers accompanying the patients asked for immediate vaccination and acted as guides to their villages. The disease goes on, the dying goes on, and the vaccinating goes on, too, and probably will for days to come. In five years in Ranchi District I saw nothing like this. This is really the cholera of the text book at its most demoralizing.

SISTER M. FREDERIC, M.D., *Holy Family Hospital, Kurji, India*

CHRISTMAS TIME

It is a time of good works and of warm charity. The exercise of these, which gives substance and meaning to civilization, which takes its norm from Christ, has the 14 works of mercy for its object. Christmas must mark the maximum of religious and peaceful fervor for this overflowing of unity and charity toward one's brothers, the needy and the sick, toward the little ones, and toward suffering of every kind and every name.

MAY THIS BE A CONSTRUCTIVE CHRISTMAS

Pope John XXIII

R. I. P.

Please pray for our benefactors recently deceased:

Archbishop John J. Mitty, San Francisco, Cal.
Msgr. John J. McKenna, Manayunk, Pa.
Rev. Thomas Agius, S.J., Valletta, Malta
Rev. H. G. Durkin, E. Stroudsburg, Pa.
Rev. Carrol Fasy, S.J., Baltimore, Md.
Rev. Walter E. Hennes, Wyandotte, Mich.
Rev. George F. Horwarth, Albuquerque, N.M.
Rev. Maurice S. Rigley, C.S.C., Portland, Ore.
Rev. E. Phileas Roy, C.S.C., Chomedey, Can.
Rev. Bro. Flavius Houle, C.S.C., Montreal, Can.
Mrs. Catherine Coughlin, Union City, N.J.
(Mother of Sr. M. Malachy, S.C.M.M.)
Mr. Mathias E. Forst, Washington, D.C.
Mrs. M. E. Golden, West Hempstead, N.Y.
Mrs. Josephine Goodall, Toledo, Ohio
Mrs. Leo Herrmann, Richmond Hill, N.Y.
Mrs. Catherine C. Keogh, Phila, Pa.
Mr. Austin Meehan, Philadelphia, Pa.
Mrs. Eleanor Meier, Waukesha, Wisc.
Mr. John Morenz, Meriden, Conn.
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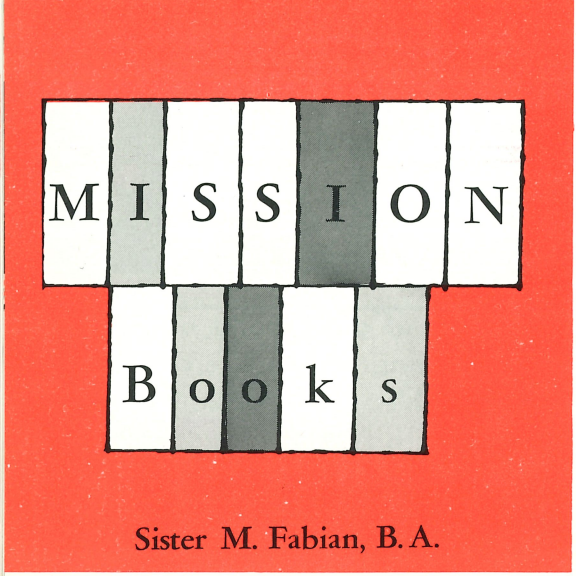
Mrs. Anna News, Philadelphia, Pa.
Mrs. Helen Opelts, St. Albans, N.Y.
Mr. E. A. O'Shaughnessy, Lawrenceburg, Ind.
Mr. Alfred E. Potter, Oshkosh, Wisc.
Mr. Herbert J. Reynolds, Devon, Eng.
(Father of Sr. M. Campion, S.C.M.M.)
Mrs. J. Louis Simonton, Washington, D.C.
Mrs. Ella Valentine, Flushing, N.Y.
Mrs. Louise Welsh, Philadelphia, Pa.
Dr. Carla Zawisch, Graz, Austria
Mr. Frederick A. Zirkel, Brooklyn, N.Y.



Sister M. Fabian, B.A.

TALES FROM A TROUBLED LAND. Alan Paton. Scribner's, N. Y. 127 pp. $3.95.

The racial troubles of South Africa are probed once again through the medium of fiction by a master story-teller. Using his ability at understatement, Mr. Paton quietly presents both white men and black men in these short stories. Humor, pathos, terror, all are found in the tales. With deep understanding and compassion, as in his earlier novels, the author takes the problem from the realm of the theoretical and places it in the area of human suffering, of the sufferings of particular individuals. For all who read "Cry the Beloved Country," with the mixture of pleasure and disturbance that it caused, will find this new endeavor a rewarding experience.

DOCTOR HAP. Clara Burke. Coward-McCann, N. Y. 319 pp. $4.50.

This is the charming story of Dr. Hap Burke, Protestant medical missionary to Alaska, and the wife he met and married there. The experiences of the two in the far north run the gamut from highly humorous to tragic.

REVOLT IN PARADISE. K'Tut Tantri. Tarper's, N. Y. 308 pp. $5.00.

The author, a naturalized American born on the Isle of Man, has spent much of her life on the island of Bali, in Indonesia. She was adopted into the family of a prince on the island, stayed on through the Japanese occupation and the war of independence that followed. The story reads more like fiction than autobiography, straining the imagination at points. The highly personal tone, although entertaining, lessens the value of the book as a study of modern Indonesia.

FATIMA AND HER SISTERS. Dorothy Van Ess. Day, N. Y.

Mrs. Van Ess tells of her experiences as a teacher in Basrah, fifty years ago. The value of the book lies in its picture of the Arab world of the past with its seclusion of women and many restrictions concerning them. It is a world which is slowly disappearing, but is none-the-less interesting.

THE SOUL OF THE NATIONS. Bruce, Milwaukee. 166 pp. $3.95.

These addresses were delivered at the International Congress of Universal Christian Humanism at the World Fair in Brussels in 1958. An eminent person from each of the great ethnological groups spoke on his own nation, as it is at present, as it is striving to be, and how the universal role of the Church can be realized in it. The groups include Russia, China, India, Latin America, Japan, Europe, Africa, the Near East, as well as North America. A very important book for our times, it should be read by all thinking Catholics.

the
medical
past of the

PHILIPPINES

primitive medical beliefs among Igorots

In the mountains of northern Luzon in the Philippines, there live a typical primitive Malayan people known as the Igorots. 'Igorot' means — mountain people.

The Igorot believes in the spirit world — animism. To him all bodily afflictions, slight or serious, with the one exception of toothache, are caused by the "anito" or spirit. Therefore the chief function of the medicine man among them, known as the "Insupak", is that of an exorcist rather than a therapeutist. The "insupak" is the one called upon to drive away the offending "anito" from the sick person. He is usually an old man, or an old woman, who has been notified in a dream that he is one. For a professional visit to the home he receives two-fifths of a day's wage.

The "insupak's" method of urging the "anito" to leave is quite simple. He places himself near the afflicted part. Usually, he strokes it with his hand, and says "Anito, who makes this person sick, go away." This he repeats over and over again, frequently exhaling his breath to assist the departure of the "anito", as one blows away dust.

As compared with the medicine man of some primitive peoples, the "insupak" is a beneficial force to the sick. His methods are all quiet and gentle—no noise and hubhub as we picture in an American Indian lodge. The mind, at least, receives comfort and the body sometimes physical relief as a result of the stroking and rubbing.

The Igorot does not attempt to cure such serious things as Cholera, beriberi, or T.B. However, some efforts are made to assist nature in overcoming minor ailments. This is seen in the grass-like herb they use to bind a cut or wound. Burns are covered with a piece of bark from the "takumfoo" tree. A poultice of pounded herbs "oh-oh-ing-an" is used for boils and swellings, and so forth.

Measles, chicken pox, typhus and typhoid fevers, and a disease resulting from the new rice are all to him just "fever." However, their pueblos quarantine these diseases and when one settlement is afflicted with any of these scourges, it shuts its doors to all outsiders. Thus the epidemic is put under control.

The Igorot bears pain well, but his various fatalistic superstitions make him often an easy victim to a malady that would yield readily to the science of modern medicine and from which, in the majority of cases, he would probably recover if his mind would only assist his body in withstanding the disease.

(*Abstracted from "The Bontoc Igorot" by Albert Ernest Jenks.*)

Mary in the Gospels

THE LAST OF A SERIES

All these (the apostles) with one mind continued steadfastly in prayer with the women and Mary, the mother of Jesus, and with His brethren . . . And when the days of Pentecost were drawing to a close, they were all together in one place. And there appeared to them parted tongues as of fire, which settled upon each of them.

ACTS I:14, II:1-3